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TASK FORCE OF DISABLED PERSONS AND THE CHURCH SPONSORS DR. WILKE'S LECTURE TOUR

by Tom PATON

"There is neither shame nor sin associated with being born with a handicapped condition." Challenging thousands of years of cultural and religious attitudes toward handicapped people in both East and West, Dr. Harold WILKE brought his message of liberation to Japan in October during an intensive 24 day speaking tour which took him from Kyushu to Hokkaido. "On the contrary, the health of society itself requires that handicapped persons--with their unique gifts and struggles--be active participants in the mainstream of that society."

Dr. Wilke is uniquely qualified to bring such a message, not just because he was born without arms but because all his life he has been an active leader in the mainstream of both church and society. He is a minister of the United Church of Christ USA and he was for 20 years National Director of its Council for Church and Ministry. Dr. Wilke is at present Director of the Healing Community. This is an ecumenical effort, according to Dr. Wilke, "enabling the religious community to facilitate the integration of the alienated and handicapped into the mainstream of religious and community life." This group has branches in Germany and England. In addition to these responsibilities Dr. Wilke is a lecturer in the Religion and Psychiatry Department of Union Theological Seminary in New York City.

Wilke came to Japan at the urging of Dr. TAKAHASHI Takafumi, Director of Takutoen, a facility for crippled children in Sendai. Dr. Takahashi, himself a Christian, has been a close friend of Dr. Wilke's since his first visit to Japan about 19 years ago. Jointly sponsored by the Japan Society for Crippled Children and the Task Force of Disabled Persons and the Church, a newly-formed committee of the Japan National Christian Council, Dr. Wilke spoke 55 times in rehabilitation centers, churches, hospitals, church-related schools, and public halls. Feeling that a country is its people, Wilke chose on several occasions to meet additional groups rather than do sight-seeing, setting a pace which startled even the hard-working Japanese.

The enthusiastic response from handicapped persons, students, rehabilitation specialists, doctors and citizens alike is further evidence of the quiet, ten-year-old revolution which has been led by persons with disabilities throughout the world. After centuries of being killed at birth or treated as objects of scorn, pity or at best as objects of charity and custodial care, large numbers of handicapped persons all over the world are beginning to take charge of their lives.

Wilke expressed appreciation to the medical and rehabilitation services for their tireless efforts to improve the lives of disabled persons. He noted the application of modern technology in Japan to help handicapped persons and to make streets and some public buildings accessible. He was impressed with the numbers of handicapped persons in Christian churches and the number of organizations within the church of handicapped persons such as the Japan Christian Council of the Blind and Christian Association of persons with Hansen's Disease.

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However, Dr. Wilke was also critical of Japan's treatment of the handicapped. Installing sound signals at traffic lights or fixing curbs for wheelchairs doesn't begin to solve the far more serious barrier of social and institutional attitudes of scorn and discrimination. He asks, "Why is it that Japan allowed, even urged, its 306 thalidomide children to enroll in local public schools in what proved to be a most successful educational experiment and yet now refuses to allow other handicapped children to do the same?" And, he judged harshly Japan's Employment of the Disabled Law which requires that 1.5% of employees of private companies with over 67 workers must be disabled. He said that recent newspaper reports show that most Japanese companies merely pay the fines and that's the end of it. There is no legal way for the disabled person to sue for and get the job for which he or she is both qualified and entitled.

The churches in Japan did not escape his challenges either. He noted that in all of Japan he saw and heard of only a handful of churches accessible to persons with wheelchairs. And he spoke with seminaries about the urgent need for much more church leadership training of persons with disabilities and a recognition of the unique faith-experience and theology perspective they bring.

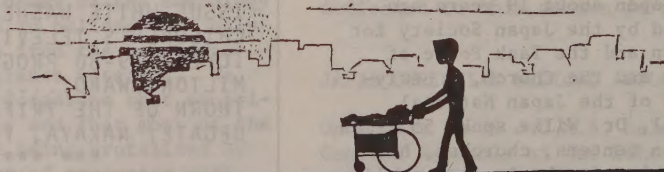
Mr. SHIMAZAKI Mitsumasa, poet and chairman of the NCC Task Force of Disabled Persons and the Church expressed appreciation for the impact of Wilke's visit. "Dr. Wilke both demonstrates in his own being and ministries and expresses well in his speeches the need to help each disabled person locate his or her unique gifts and utilize those gifts in concrete action in and for the mainstream of society. How we do this together with the severely disabled is a challenge that he has left with us to tackle."

彼は1953年04月 四国の中島に生れた
先天性脊髄不全症の珍病は どのみけか
ベトナムに帰るまで
その今、一種一級の重傷患者 といふが家父望者
住所 東京都中野区新井2-3-20 おまへ荘
電話 03(385)0023



Utsunomiya-san was born a paralytic. All he can do is lie down and draw cartoons.

As his work below illustrates, his freedom is realized through the acts of love performed by others.



(Taken from the Asahi Shinbun, Oct. 23, 1979)

THE SECOND JAPAN-KOREA CHRISTIAN EDUCATION CONSULTATION

by John REAGAN

Approximately sixty-five persons attended a consultation focusing on "Christian Education Relating to Government Education" held at the historical Chonjon (First) Methodist Church of Seoul, October 11-13. Due to visa problems, only three of the ten persons from Japan arrived in time for the opening session. The remaining seven arrived in time to attend only the afternoon session of the 13th.

This consultation, sponsored by the Korea Council of Christian Education, was the second involving Christian educators from both countries. The Division of Christian Education of the National Christian Council of Japan hosted a similar meeting in December, 1978.

An address by Prof. UN Jun Kwan of Yonsei University challenged Korean church people and Christian school educators to work toward discussions with the Ministry of Education in Korea in an effort to come to a mutual understanding of relations between the Ministry of Education and Christian schools. Included in the proposal was the suggestion that church educators and Chris-

tian school educators clarify their own understanding of proper relations between the church and the schools.

The Rev. OKAMURA Shoji Chairman of the DCE-NCCJ, addressed the group on Christian education in Japan and its relation to past and present social movements, pointing toward future developments. There were also other reports on various phases of Christian education.

These contacts between Christian educators in Korea and Japan serve to broaden participation in ecumenical mission in two countries where suspicion and misunderstanding still linger in the hearts of some. The knowledge that the Korea Central Intelligence Agency was interested in the consultation, coupled with the suspicion that they were present in some of the sessions, prevented an open discussion of the issues.

Participants from Japan, some of whom were lay educators, were from the Korean Christian Church of Japan, the Japan Baptist Convention, The United Church of Christ in Japan, and the NCCJ Division of Christian Education.

Plans are underway for future consultations.‡

MISSIONARY CONFERENCE AT TENRI

by B.D. TUCKER

For the last six years the NCCJ Center for the Study of Japanese Religions has been having annual conferences for missionaries to study different branches of Buddhism, Shinto and the "New Religions." In previous years, Zen, Shinshu (Otani), and Shingon Buddhism, Shinto and Rissho Koseikai have been studied. The Center, which is in Kyoto, has sponsored similar conferences for Japanese pastors, and also conducts interfaith dialogues and round tables. Many of these are written up in the Center's journal, *Japanese Religions*.

This year the missionary conference was held October 4-6 at Tenri City for the study of Tenrikyo. About twenty-five missionaries attended: approximately one third Roman Catholic and the rest Protestant. Participants attended two sunrise and one sunset service in the Main Sanctuary, heard lectures by professors of Tenri University, saw a movie on Tenri, visited many of the main buildings, and had many frank and searching discussions with members and leaders. They also participated in *hinokishin*, or voluntary service, in this case polishing the floor of a very long corridor on hands and knees, which produced many sore knees and aching backs, but also good-will and satisfaction.

Since the teachings of Tenrikyo are ex-

plained in several books, they need not be mentioned here. One thing which stood out was the emphasis on joy in prayer and service and the objective of happiness in life on this earth. Lay leadership in the local churches, which are not only self-supporting, but contribute to the central church, also impressed the participants, as well as the three month training program. One unanswered question was why there were no women priests at the Main Sanctuary of a religion founded by a woman.

Another interesting feature of Tenrikyo is its effort to engage in world mission. In an effort to learn how to do this a large number of Christian missionary publications were purchased many years ago with the result that the one million volume library of Tenri University has a very valuable collection of early Christian missionary books of Japan and other Asian countries. In view of this it was ironic to see the English language newspaper *Tenrikyo*, for the July and August with a feature article, "Mission America--the Future" with the subtitles: "Why is Tenrikyo Virtually Unknown in America?" and "Why Isn't the Faith Spreading?" The answer seems to be that Tenrikyo cannot divest itself of its Japaneseness, its language, its customs and thought patterns. The result is that there are no congregations which are not very predominantly made up of those of Japanese ancestry. Christianity can no doubt learn much from the strengths of Tenrikyo, but it should also take note of the failures.‡

THE IMAGE OF WOMAN IN JAPANESE TEXTBOOKS

During the United Nations Women's Year (1974), a women's group was formed in Tokyo for the abolition of sex discrimination in Japan. One of their activities was to study textbooks used in the public schools in Japan in order to identify and remove discriminatory features found in them. Textbooks examined were on Social Studies, Japanese, English, Home Economics and Health. The following is a summary of the findings published under the title, "The Image of Women in Japanese Textbooks."

The first grade books emphasize family life in which the father goes to work and the mother stays at home. It is rare to find fathers sharing any house work; only one book showed a picture of a father doing shopping in a supermarket and picking up children at a nursery school.

In the 2nd grade book various work situations were introduced. Although statistics indicate that 62% of the farmers are women who operate farm machinery, women in the books were shown doing only menial work. Pictures of industrial work showed food processing all done by women, bread factory workers were all men, the clothing industry showed all women and car production entirely men. Pictures of police men and firemen were all male except for one policewoman among 15 policemen. She had the stereotype job of taking care of a lost child. Women were often described in textbooks as "people who take care of health" such as nursery school teachers, nurses, and doctors. A description of a store showed men buying the stock while women bow and wrap purchases for customers.

In 6th grade history textbooks, the number of women were very few. That women were discriminated in the educational system was not mentioned. Three textbooks did indicate that the work in the textile industry was done by 13 to 24 year-old farmers' daughters but did not mention that they labored under inhumane working conditions.

A section on "occupations" appearing under the heading of Politics, Economics and Society in junior high school texts indicated that "people who earn income from work live an independent life, and become responsible members of society." Twenty-two pictures in the book were of men at work, nine pictures were women at simple assembly line tasks with only four pictures showing both sexes working together.

The problems of working women are not touched upon in the textbooks although according to 1976 official statistics, women workers comprised 37.4% of the total

work force. One textbook said that "there is a tendency not to hire women for important work or for technical work. Women are sometimes paid less than men." Another book mentioned the different retirement ages for men and women and two books indicated numerical differences in wages between men and women.

One textbook suggested that one reason for these differences was that a woman's work was in the home, and that women take jobs merely to supplement the family income, to cover extra family expenses. Only few books pointed out the problems of insecurity and low wages suffered by women who are often temporary or part time workers.

Most of the books point out the insufficient care of children and the aged as present family problems. The increase in the number of working mothers among the younger generation is pointed out as the cause of the social problems. One high school book indicated: "It is an ideal situation for women to have both family and work, but there is a tendency to use jobs as an escape route from family life. Women's happiness cannot be separated from family's happiness."

Among 18 Japanese Language Textbooks for junior high schools published by six companies, 96% of the authors were men. There were 10 plays in which 55 men and nine women appear. Those women figures were daughters, mothers, wives, grandmothers, and other people who did not have names in the stories.

English Language Textbooks published by three companies are used in more than 80% of junior high schools. In pictures illustrating English conversation drills, situations show girls cooking and boys engaged in sports. Women holding jobs were teachers and librarians.

In a high school textbook, animals personified in stories were all "he." Six pages in another book described the female mosquitoes as "Dangerous Ladies"--wives that were dangerous and fearful, and sucked blood!

The following is one of the worst example from the viewpoint of women's liberation: "Independent selfhood is very difficult to achieve. Some people depend on religion and others depend on their superiors in a company. Women marry men and depend on them for their self-identity. If girls are asked what type of man they would like as a husband they often say a man who can be depended upon. Girls usually choose as a marriage partner an older man since they

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have a wish to have a person whom they can depend on besides their father. In adolescence girls are less defiant than boys, for this reason there are many women who have not grown to independent selfhood. You can understand by this explanation why women do not have a strong sense of self." These opinions were presented as psychological facts in a textbook.

The books on Health published by six companies state that only so called feminine beauty is considered appropriate for women. Men were described as creative and courageous while women were supposed to be graceful and sensitive. Marriage and child bearing are predominantly discussed. Suitable marriage ages for women are also recommended. One book discusses that women have the ability to perform monotonous work and have adaptability with endurance to repeat the same work over and over again. Simple manual labor jobs are therefore listed as suitable for women. Instead of discussing problems of adverse working conditions, facts are manipulated to support the view that women's physical characteristics hinder them from working at a variety of jobs.

Home economics classes are compulsory for women. Four books by four companies were studied. Each book emphasized women's responsibility in the home on the grounds that women have had a central role in the family over a long period of time. One book states that "although the formation of the child's personhood is the mutual responsibility of both parents each has a different role. Mother takes care of the children in order to form the basic life habits, while the father takes the role of disciplining the child in case of crisis."

There are some rays of hope. In Kyoto, home economics is compulsory for both boys and girls. After 10 years of study, teachers in the home economics departments in high schools compiled materials based on the concept of the cooperation of men and women in life together. This compilation has been used as supplementary material in the Kyoto school system.

The example of Kyoto is the exception. The materials presented in the study of textbooks used all over the nation indicates the Ministry of Education's understanding of the proper role of women in modern Japan primarily as a homemaker. #

-Summary/Translation by
Aiko CARTER

BIG SMILE FROM BANGKOK SLUM

"Why I stay in the slum? Because I was born and raised there. Getting out of the slum would be much easier for me, but I know that I would be least satisfied to leave my pupils behind without any means of uplifting themselves," answered a young woman principal from Bangkok.

She appeared before a small group of Japanese audience on November 2. More often than not her name appeared in Japanese newspapers prior to her visit to Tokyo with much played up headlines such as "The Angel of Bangkok Slum," "Mother Teresa of Bangkok," and "Savior of Slum Children." Ms. PRATHEEP Ungsongtham, 27, smilingly refused to accept any of these sweet praises. Instead, she simply made the response as quoted above, though her angel-like smiles were undeniably there throughout the evening.

Back in Bangkok she is responsible as the principal for more than 650 school children in Klongtoy, the city's biggest slum, who until several years ago had no access to any formal educational opportunities. "For one reason or another, many Klongtoy children lack crucial documents like birth certificates, resident registration cards, and the like. Thus, they are shut out from the schools...forever for most of them." Her tonal voice in Thai continued, "For the children of Klongtoy to become self-reliant, actually anyone of us there for that matter, education is the strongest weapon to fight against the poverty and an endless vicious circle. I can attest to that from my own experience."

At 16 she started "private classes" at her home in the slum with around 30 neighborhood kids. It was to "share with them what I was learning through my night school." Successfully she earned a Teachers' Certificate from the night school at the age of 19, and her "private classes" were thriving with the number of pupils growing.

"Not because the government says so nor the United Nations declared likewise, children anywhere, especially the ones deprived of even basic human needs, have the rights to dreams, rights to have a brighter future, justly and equally. A world-wide campaign on the year of the child alone will change them little, if not at all. It can only consume someone else's schedule. Who is going to stay with the problem after the feast is over, yet still sharing the same dream? This is the key issue."

With a big smile she said: "Please come and see me. I'll be there!" #

-(KUSUNOKI Toshi)

E.C.C.K. STATEMENT

After 18 years of the dictatorship in Korea, President Park Chung-hee fell victim to the structures of violence he had created. The struggle for democratization of Korea has come decisively to a new stage. We, the Emergency Christian Conference on Korean Problems state here our continuing support for the people who have been struggling for the restoration of democracy in Korea.

We observe that the slaying of Park was a premeditated act by a group of the leaders who were pressured by criticisms from society at large and attempted in the struggle to turn the death of Park to their own benefit. We believe that the people in Korea will never again submit to an oppressive system of military power, moving therefore toward a democratic system. We rest assured that the people who have been striving for democracy will continue in that struggle with the same faith and conviction.

In this regard however, we don't believe that democratization will be achieved easily. By burying the dictator, present rulers will be able to maintain their powers, without changing in any basic way the present power structures. We presume that a somewhat altered dictatorship will emerge with a people sharing power with the military resulting in a continuation of the present oppressive system.

Such a reality can be illustrated by the fact that Korea is still under martial law because of the so-called "danger of aggression from the North," despite the fact that US armed forces and ROK military are in a state of continued alert. Democratization for most leaders means giving up power, thus we do not suffer under any illusions that the leaders of South Korea will to any significant degree promote democracy in that country.

For these reasons we believe that the people's struggle for democracy will continue. With this fact in mind our hearts are filled with pain by the sad reality that there will be a continuation of riots such as those that occurred in Pusan and a continuation of the suffering and wounding of students, workers and their families. With firm determination we support the people's struggle for the democratization of Korea. World opinion will help in the winning of this victory. We demand that the Japanese government examine and re-evaluate policies which maintain the present oppressive system in Korea.

Japanese leaders have only showed an interest in the maintenance of stability in

Korea, paying attention to the negative effects on Japan-Korea economic relations coming out of this "accident" without any understanding of the people behind the scenes hoping for democratization of the nation.

We appeal to the Japanese government to stop all schemes and activities which would prevent any peaceful changes toward the restoration of democracy in Korea. The dawn in Korea has commenced. Until the restoration of democracy is achieved we will strengthen our efforts to enlarge the world-wide circle of supporters of the people of Korea. #

BURAKU ISSUE WHITE WASHED

The Third Assembly of the World Conference on Religion and Peace was held in Princeton, USA in September with 350 delegates from 46 countries attending. At that meeting MACHIDA Muneo, the chairman of the board of directors of the All Japan Buddhists Association, and the General Secretary of *Sotō-shū* (the biggest Buddhist sect in Japan) requested deletion of the section on "buraku" discrimination in Japan from the final report of the "Present Issues Group III Section on "Religions and Human Dignity, Responsibility and Rights."

The chancellor Priest Machida stated, "There is no discrimination in Japan at present but a few people are agitating for the benefit of a few. For the sake of Japan's reputation the "buraku" issue should be deleted from the report," (i.e. WCRP III Sept. 1979 JCAN). "Dowa Taisaku no Genkyo" (government report on the present situation relative to integration policy) indicates that there are about 1,200,000 people in 4,375 discriminated areas in Japan. (The Buraku Liberation Association says that 3 million people are discriminated as "Buraku"). Officials admit that every year over 50,000 complaints related to human rights issues are brought in for redress. In March of this year the Special Law of the Integration policy has been extended another three years, since the improvement on the buraku situation is still incomplete.

Various religious groups which have been working for the liberation of the "buraku" people have protested this attempted white wash of the facts at Princeton. On Oct. 30 the Buraku Liberation Association issued a protest statement in this regard to the Superintendent Priest of *Sotō-shū*, to the President of All Japan Buddhists Association and to the Chairperson of the Japan Committee of WCRP. #

Book Review

A THORN OF THE TRIFOLIATE

SHIMAZAKI Mitsumasa, the chairman of the NCCJ Task Force of Disabled Persons and the Church, said in his new book, *Karatachi no Chiisana Toge* (A Thorn of the Trifoliate), published by the Kyodan, that "the words social welfare are used as commonly as the toothbrush among the Japanese. The words often mean only a social system and policy, without any real content. Thus, changes in the annual budgets of municipal offices are thought to bring about changes in the social welfare program itself."

The book contains six of his speeches, 13 essays and four articles which deal with social welfare from the handicapped person's point of view. Shimazaki states that "after the social welfare laws for the handicapped became effective in 1949, the status of disabled persons improved, but that the competitive school system and basic social conditions do not nurture concern for the handicapped as children of God."

He sees a role for the handicapped in society as a brake in this rapidly developing nation, having as they do, some kind of thorn in their flesh. In other words, he says, the handicapped should be a brake standing on their own ground, slowing the excessive pace of development with such a stance being valued positively. "Through the presence of the handicapped society can see other aspects of life which it would not normally see."

"Like the striking of a match the handicapped should be able to create liberating changes in their value systems upon hearing the words of God. We are all equal in that each has his own weaknesses." Several poems are introduced in the book with background explanations of the situations in which these poems were created. These poems remind us of things hidden in our hearts as if awakening us from a deep sleep. #

AYC

UPDATE: NAKAYA CASE

On October 17 the first hearing in the Hiroshima High Court (Court of Appeals) was held for the Nakaya Case (see April 1979 JCAN).

Mrs. NAKAYA Yasuko (member of Shinai Church, Kyodan, in Yamaguchi) refused permission for the enshrinement of her late husband at the Gokoku Shrine in Yamaguchi. Mr. Nakaya was killed while on duty with the Self Defense Forces. Despite her refusal of permission, her husband was actually enshrined at the Yamaguchi Gokoku Shrine. She won her suit protesting the enshrinement at the Yamaguchi District Court this past March. However

the SDF appealed to the Hiroshima High Court.

The Nakaya Support Committee operating out of the Hiroshima Ushika Kyodan Church continues the struggle for the freedom of religion and to maintain the separation of state and religion. #

UPDATE: YASUKUNI

Debate on nationalization of the Yasukuni Shrine changed its site from the Diet to local assemblies because of the campaign of the group "Eirei ni kotaeru kai" (Respond to the Spirits of National Heroes Organization) which wants to nationalize the shrine. These people use a rule in the local administration law for their own purpose as the law decides that the local assembly can send out the request to the diet about issues in which the welfare of the residents is concerned. Ten local assemblies, Tokushima, Mie, Gifu, Aichi, Ehime, Fukuoka, Nagasaki, Oita, Fukui and Niigata have already adopted the request to make the Emperor or Prime Minister worship at Yasukuni Shrine not privately but officially as it is the wish of the residents.

However, in most cases, residents who oppose the nationalization of the shrine did not know about this move by the local assemblies. At Yamaguchi-ken, where the "Nakaya vs S.D.F. " case took place, Rev. HAYASHI and his colleagues have succeeded in preventing the adoption of the request. NCC and each denomination's Yasukuni committees warn these so-called "grass-root movement" which would harm the separation between the State and religion. #

(YAMAGUCHI Akiko)

THE WHEELCHAIR

*"When the wheelchair comes
I'll take you to the banks of the
river
Where frogs sing
And evening primroses bloom,"
Mother said.*

*We must wait a month
After we ask.
Can it be a Christmas gift?
Or even a New Year's present?*

HAYASHI Kumi
from *Niji no Tategato*

A Concerned Group's Activities WHAT IS TELEVISION DOING TO OUR CHILDREN

In June 1976, staff members of New York based Children's Television Workshop, producers of the TV series "Sesame Street" were in Tokyo for a conference. Lutheran World Fellowship staff members attended the conference and met others in Japan who wanted to work to improve children's TV in Japan.

In that same year an open forum which included broadcasters, advertisers, researchers parents, teachers, students and others, met to consider children's TV concerns. This group organized into the "Forum for Children's Television (FCT)." The Japanese name is *Kodomo no Terebi no Kai*. Though the FCT steering Committee has several Christians as members, the over 150 members come from no particular religious or political organization. FCT meets every second Saturday at 2:00 p.m. at the Ichigaya Lutheran Center.

Its first open seminar was held in October 1977 and received wide publicity for its comments on the commercialization, stereotyping in various categories, and the lack of program variety available. Its next open seminar, to which interested persons are invited, will be held at the Ichigaya Lutheran Center (Tel. 268-6227) from 10:00 to 5:00 on Dec. 8. Prof. OKUDAIRA Yasuhiro of Tokyo University will speak and study groups will report.

Additional information may be requested at: Forum for Children's Television
Nagae 1601-27
Hayama-cho
Kanagawa-ken, Japan 240-01

THE INTERNATIONAL CHRISTIAN YOUTH EXCHANGE PROGRAM 1979 - 1980

This year the International Christian Youth Exchange (ICYE) Japan sent out 17 Japanese participants abroad while received 18 from overseas. Their ages range from 16-24 years. The Japanese participants were sent to: Philippines (1), Australia (1), Denmark (1), Finland (1), New Zealand (2), Switzerland (2), Italy (2), West Germany (3), and U.S.A. (4). Exchangees received this year were from: America (4), Australia (2), Switzerland (3), Germany (1), Finland (2), Belgium (2), Sweden (2), Denmark (1), Iceland (1).

The purpose of the ICYE exchange program is to provide cultural, educational and international understanding in the ecumenical context. The ICYE program in Japan gives opportunities for young people not only to

know and understand Japanese lifestyle by living with a Japanese family for one year but also provides many other interesting activities. There are chances for informal training in volunteer programs such as working in rehabilitation centers, kindergartens, orphanages, anti-pollution and anti-nuclear movements and rural life experience. Many exchangees also study in Japanese High Schools or Colleges. Some even take up popular sports such as judo or aikido.

Mr. SHIBATA Mitsuaki of the ICYE Japan staff, cites securing host families as one of his main chores. "Since Japanese homes are usually very small and crowded, they are usually closed to foreigners. There are frequent troubles and conflicts between the host families and the exchangees. In fact, I feel my job is to be a trouble shooter," Mr. Shibata says. #

JOHN MILTON AWARD

The John Milton Society for the Blind has granted its first International Award to the Braille Transcription Circle of International Christian University. During the school years of 1977/78 and 1978/79, 35 students organized the Braille Transcription Circle as a support group for Miss KUSAYAMA Kozue, the first blind student to attend ICU. While learning about blindness and helping Miss Kusayama with her studies, the members of the Circle have:

- learned to read and write braille in Japanese and English;
- organized and taught "The Course of Basic Braille";
- worked with the University in planning for admission of additional blind students;
- helped raise funds through the faculty Light Fund Committee to pay the extra expenses of brailleing equipment. #

